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Hear ye all this moral maxim, and having heard it keep it well: Whatsoever is displeasing to yourselves never do to another.—*Bstan-hgyur, v. 123, leaf 174.*

Let us now unite in the practice of what is good, cherishing a gentle and sympathizing heart, and carefully cultivating good faith and righteousness.—*Travels of Fo-hien, c. 39.*

THE PATH.

VOL. IX. NOVEMBER, 1894. No. 8.

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A LITTLE VISION.

I STOOD where my old and wise friend had been, and as I listened in the silence the strong deep tones of a great organ swept through the air. On the wings of sound came a noble being, youth and man in all the ages. He was clad in robes of white and in his hand bore high a golden wand, from the tip of which blazed forth a silver star. "Look at the light, look not at anything else", he said. Then the organ tones changed to the furious hissing of a storm, and black clouds rolling up obliterated everything except the pure white star which blazed high over all. "Look at the light; fear not", came his voice. "Nothing can hurt it, for it is not of earth." The storm swept all away, then rushed off to the distance, and the beautiful, wise, strong, and ancient being vanished also. Yet far off the faint but dominating sound of a great diapason could be heard. It was the singing of the faithful choristers of the Lodge, those who know not fear and have left sorrow behind.

AMARAN.

THE KALI YUGA.

A CORRESPONDENT is confused on this subject from the statement in *What is Theosophy* by Mr. Old, that we are in the midst of the Iron or Black Age. Doubtless his sentence, which is on page 28 of the book, is misleading, because "kali" means "black", and hence it would seem that he meant we are now in the middle of Kali Yuga, but reading further it is seen that he refers only to the first part of the Age. Kali Yuga is in length 432,000 years according to the old Indian calculation, and we are now coming to the end of its first five thousand years, that preliminary period being reckoned from the death of Krishna. In passing, it may be justly thought that this five thousand year period is the origin of the idea of the Hebrews that the world is about that age, just as the Greeks in the time of Solon imagined that all things had to count from their former great cataclysm, but which the Egyptian priests showed to Solon was incorrect, for, as they said, "There had been many great cataclysms before that".

In the *Secret Doctrine* is to be found this: "The fourth sub-race was in Kali Yuga when destroyed". This is not amenable to objection on the ground that we who are not that race are in Kali, for each race goes through the various Ages for itself; hence the former races, both primary and sub-, go through all the four periods from the Golden to the Black.

It must follow from this, and such is the oldest teaching on the subject, that at one and the same time races may be on the earth running each for itself through one or other of the periods. Some might be in the Golden Age and others in the Black. At present it is admitted that the Âryans are in the Kali Age, but certain childlike races are not so. Within the present five thousand year period we know that races have absolutely finished their Kali Yuga and gone out of existence. This happened to that which ruled a part of the American continent, and hence for them in particular their Kali Yuga must have begun earlier than ours did. The Hottentots also disappeared during our memory. This method of considering the subject will clear it up, leaving only to be settled for each race the period which they are in, or the beginning and ending of it. And, as said, for the Âryans the great Kali Yuga began five thousand (odd) years ago.

To find out when the great Kali Yuga for the major race in-

cluding all its sub-races began would be impossible, as there are no means, and H.P.B., the only one for the present who had access to those who held the records, said precise figures on those heads would not be given out. But she and also those behind her who gave her so much information laid it down, as in accord with the philosophy of nature given out, that a division into four was the order for evolution in respect to the life of races, and hence that each great race, whatever its number in the whole seven, would be compelled to go through the four periods from the Satya to Kali, while at the same time the minor races had the same division, only that each part would be shorter than those pertaining to the great race as a whole. For that reason it seems plain that the figures for the various Ages (or Yugas) are only such as relate to and govern the sub- or minor races.

The overlapping of races as to their particular Yuga (or Age) can be easily seen in history. When the whites came to America the Indians were in their stone age in some places, using stone hammers, spears, knives, and arrows. Even in cultured South America the priests used stone knives for use at the sacrifices. We, however, had gone far beyond that. The red Indian of North America would have remained wholly in the stone age had we not altered it to some extent while we proceeded as instruments for his annihilation. Therefore in our own period we have examples of two races being in different Ages while living at the same time on the globe.

The foregoing is the general scheme outlined in the *Secret Doctrine*, where there are numerous pages showing that when a new race, whether a sub or a major one, comes in it does so while many of the old race still exist, the one gradually rising in development while the other falls. They shade into one another as night does into day, until at last either night or day predominates. This period of shading is allowed for in regard to the Ages, and in the Brahmanical calculation we find that they add twilights and dawns, since preceding a new Age there must be the dawn, as following it will come the twilight. The twilight of the one will be the dawn of the other.

Using the Zodiac for the purpose of considering the question of the Ages, we find that, roughly speaking, the time taken by the sun to go round the whole circle is 25,800 years, as shown by the retrograde movement of the equinoctial points. This is the type for the yearly circle, which makes the four seasons and the four seasons in their turn symbolize the four Ages. Their length will be in proportion to the greater swing of the sun. Among the

seasons the winter corresponds to the Kali Age, for then all is turned hard and cold, just as in the Black Age, the light of the Spiritual Sun being dimmed, the hardness and coldness of materiality appear in the moral life. Now if the sidereal period be divided by four, we have the figures 6450 years, or the five-thousand-year period with the requisite twilight or dawn added. And it was taught by the Egyptians that with every quarter of the circle of the Sun's great path there were changes caused physically by the alteration of the poles, and spiritually there must be changes due to the inner development of the human race as an entirety. While the materialistic philosopher thinks the changes would be due to the movement of the poles, the teaching from the Lodge is that the spiritual inner changes cause the physical ones through the appropriate means; in this case those means are in the movements of the great heavenly bodies. This is because the whole Cosmos is on the same grand plan, with all its parts working together, each in its own way.

For the present, students will have to be satisfied with the general statement that we are in Kali Yuga. The characteristics of the present time show it clearly enough, for while physical civilization is high the spiritual side of it is low and dark, and selfishness is the prevailing order. None of us can really pretend to know more than this, for while we have the Brahmanical calculation and the words of the *Secret Doctrine*, yet that is taking the word of another, plausible, of course, and also concordant with all other parts of the system, but still not of our own knowledge. The beginning of this Age and the time of its ending are dark to us; but the general theory, sufficient for our present needs, is perfectly clear, and as good an assumption as any of those indulged in by science,—certainly better than the incredible ideas of the theologian. Of one thing we are getting more and more proof each day, and that is of the immense period during which man has been on the earth, and with that admitted all the great cyclic lengths given by the ancient and modern Theosophists of weight are entitled to credence.

We can also get great comfort from the theory given out at various times, that in Kali Yuga a small effort goes farther for results than the same when made in a better Age. In the other Ages the rates of all things are slower than in this; hence, evil now seems quick; but in the same way good is also much quicker in effect and reach than in a slower time.

WILL MASTERS' HELP BE WITHDRAWN IN 1898 UNTIL 1975?

THE theory is widely known among the members of the Society that at the close of each century a spiritual movement is made in the world by the Mahâtmâs, which begins with the last twenty-five years of the century and does not in that form begin again after the close of twenty-five years until the last quarter of the following period. But this has been exaggerated and much misunderstood. Some, indeed many, go so far as to conclude that then in the course of the next few years the Mahâtmâs will entirely recede from all work in the world and leave us all to our fate. One person went so far as to argue that it meant the coming of the sixth race in '98, and hence asked how it could be, or what matter it would be, as the sixth race would have sufficient knowledge of itself. But the major part seem to think that no help will be given after that time. I think this is incorrect, and will try to explain it as it was explained to me by the promulgator of the theory, H.P.B.

The Masters are governed by the law of action and reäction, and are wise enough always not to do that which might result in undoing all their prior work. The law of reäction applies as much to the mind of man as to physical things and forces. By going too far at any one time with the throwing-out of great force in the mental plane, the consequence would be that a reäction of superstition and evil of all sort would undo everything. Superstition rules yet in the world, and the world is not confined for the Masters to the Western peoples. In the West, following the historical cycles, a great and definite effort is made among the people—for instance, as the Theosophical Society—so as to aid the psychical and spiritual development of man. Among other reasons for not keeping up the display of much force is that if it went too far many unprepared persons whose moral senses are not rightly governed would take up with all our theories and follow them out along the lines of pure selfishness for business and other purposes.

For that reason, among others, H.P.B. began to slacken her phenomena some time before her departure, although to my own certain knowledge she was able to do them to the last, and did do many of them, and some of the most wonderful sort, up to the

last. But publicly it was not so. Some have taken on themselves to say that the reason for this alteration was because she came to the conclusion it was a mistake to do them, but I do not believe this at all. It was a part of a well-understood campaign and order.

At the end of the twenty-five years the Masters will not send out in such a wide and sweeping volume the force they send during the twenty-five years. But that does not mean they will withdraw. They will leave the ideas to germinate in the minds of the people at large, but never will they take away from those who deserve it the help that is due and given to all. However, many will have gone on further by that time than others, and to those who have thus gone on from altruism and unselfish devotion to the good of the race continual help and guiding will be given. Many, however, in and out of the T.S. will continue so selfish and personal that they will have to content themselves with what they will get from others and from the general development. H.P.B. was quite definite on this. It agrees with history. During all the centuries there have been many persons who have had direct and valuable help from Masters, and to suppose that at the end of our first twenty-five years all of that will be finished is an absurdity in itself. W. Q. J.

H. P. B. frequently remarked in my hearing with regard to this question, that the work done during the last twenty-five years of each century by the Masters and occultists generally belonging to the Brotherhood was *public work* or work as nearly public as it could be made, according to the age and enlightenment of the people with which they had to deal. At all times they assisted and labored with *individuals*. In other words: During the last twenty-five years the conditions in the mental and psychic world are such as to allow work with large bodies of persons, whereas after that the work is more or less confined to the few. This is because it is then the Spring-time of the Cycle, when good and evil tendencies and changes come rapidly into existence. But always there have been attempts made to create an Order or association which should be able to live and carry on the work on the original lines from one century to the other. So far, then, from withdrawing Their help, Their desire is to continue to give it, not only after the close of the cycle, but always and at every time. It is the cyclic conditions only that prevent the influx of spiritual wisdom after the close of the cycle.

But she also said that the amount of power put out was enough to keep the world thinking on these matters far into the coming century, giving as example a train—running at full speed—having its steam shut off; it would continue to run for a long distance after that if left to itself. And the work will not by any means end directly the cycle is ended. On the contrary, she said the endeavor is to educate a number of persons who will be able to preserve the spirit of Theosophical endeavor and keep in touch with the Masters from the close of one public attempt to the beginning of another. This, she declared, is the meaning of the words spoken by one of the adepts—"So long as three persons remain true to the Brotherhood, the Theosophical Society will continue to live". And if this is Their promise it only remains for each member to become one of these three in order that the Society should continue to receive the active help of the Masters all the time.

If it is remembered that it is not because Masters withdraw Their help at all that there is not so much work done at one time as another, but because it is less possible to make changes in the psychic atmosphere during certain seasons than in others, then the rest is perfectly clear. And in order that the Society shall live and continue active as it now is into the next century we have but to educate ourselves as Followers of the Light.

CLAUDE FALLS WRIGHT.

THE MAGIC MIRROR.

A FAITHFUL RECORD OF A STRANGE EXPERIENCE.

THERE is an element of superstition in my nature. I confess it at the outset. Were I to conceal the fact, you might be at a loss to account for the motives that prompted me, an otherwise staid young man of twenty-four, to consult a fortune-teller at a critical juncture in my affairs. I had never before, nor have I ever since, resorted to this method of drawing aside the veil of the future. I am more inclined, I think, to follow the dictates of common-sense in matters of grave importance than to rely implicitly, as so many do, upon the advice and prediction of astrologers and clairvoyants. That I nevertheless adopted the latter course in the instance to which I am about to direct your attention, is therefore to be taken as an indication that I had been confronted with an alternative more than usually perplexing to my judgment.

And no wonder that it should be so; for when, early in Sep-

tember, I was handed a cable message from a widowed aunt of wealth and influence in Buffalo, N.Y., informing me that a situation had been secured for me as head accountant in what afterwards proved to be one of the large grain elevators of that city. I was plunged at once into a sea of doubt as to my fitness for so responsible a post. You will understand this better when I say that at the time mentioned I was filling the subordinate position of foreign correspondent and invoice-clerk in the office of the Messrs. Sloan, manufacturers of linen staples, in the city of Manchester. I had been in their employ for nearly two years, and seeing no prospect of advancement I had written to my aunt, Mrs. Mindham, with the above result.

Previous to my father's death, which occurred some three years before, I had visited my aunt in his company, and had awakened in the old lady's breast a warm interest in my welfare. I attributed this exhibition of kindly feeling on her part more to a certain agreeable liveliness of disposition, habitual with me, than to the obligations of kinship or the ties of blood.

I had been well-educated besides, and possessed in addition a natural aptitude for business and a shrewdness of judgment far beyond my years and experience—qualities, by the way, that were not lost upon my discerning and appreciative aunt.

After our return to Manchester, at the suggestion of my father I opened correspondence with Mrs. Mindham, which she acknowledged with many expressions of regard. Thereafter I never failed to write to her once every month, and when at last I was compelled to convey to her the sad intelligence of my father's death, she assured me in reply that henceforth my interests should be hers, and hinted vaguely at the possibility of securing employment for me in Buffalo, more in keeping with what she was pleased to call my "superior abilities".

Therefore it was no surprise to me to learn that she had taken steps looking to the betterment of my prospects. I expected nothing more than an ordinary clerkship at the start, but that she should have succeeded in placing me at a single bound in the highest position of trust in an establishment of practically unlimited means, was almost beyond belief.

I could not, however, doubt the evidences of my senses. There it was in black and white before my eyes:

Alfred Rawson,
Sloan's, Manchester.

Take passage immediately. Engaged as chief bookkeeper for Buckley Bros. & Baker.

SARAH MINDHAM.

I was literally staggered by the news. For some moments I sat like one in a stupor, my eyes fixed upon the little yellow paper on my desk. When my thoughts had returned to their ordinary channel, my first move was to ascertain who my future employers were, and what was the nature of their business. Upon consulting a copy of Bradstreet's Reports, I was perplexed at the discovery that no such firm was quoted in the seven pages given up to the city of Buffalo. I showed the message to my fellow clerks, who went over the list with me a second time, but without any better success. Bradstreet, it was plain, had no knowledge of the existence of my employers to be.

Finally I laid the cablegram before the senior Sloan. He read it carefully, while a slight shade of annoyance passed over his features. It quickly gave place, however, to a genial smile, and, rising from his desk, he shook me warmly by the hand.

"I congratulate you, my boy", he said, "you're in luck. But your gain will be our loss, I'm sorry to say. What's that? What's that? Can't find the firm in Bradstreet's? You've certainly overlooked it", he continued, running his eye through the B's. "No, it must be a new concern, or perhaps the business has lately changed hands. Let's see if we can find the name Buckley anywhere." We looked carefully along, column after column. Suddenly I startled my employer with a half-suppressed exclamation of triumph. "I've found it! I've found it!", I cried, pointing to an entry under the following caption: "Enterprise Grain Elevator (Ross, Buckley, & Buckley, Propr's.) . . . Aa."

"Yes", said Mr. Sloan, "they must be the parties we're looking for. Buckley Bros. & Baker have no doubt succeeded the firm quoted here. Worth a million and over, too. It's a grand opportunity. We shall be sorry to lose you, though, but of course, Alfred, you must go. Come to me when you are ready and I will give you a letter of recommendation to your new employers, although I presume it will be of no service to you under the circumstances."

Thanking Mr. Sloan for his thoughtfulness I returned to my desk, and shortly thereafter left the office to make preparations for my departure.

Oddly enough, the news of my good fortune did not fill me with any great measure of satisfaction. I felt depressed instead of elated. I was harassed with doubts and anxieties. Perhaps I should prove myself utterly incompetent to discharge the duties of the high position my overly sanguine aunt had obtained for me. After all, what did I know of America, its people, its business

methods, its institutions? "It would be madness", I whispered to myself, as I hurried in the direction of my lodgings, "to give up an assured certainty for what might turn out to be the veriest uncertainty imaginable. No, I won't go. I'll stay right here in Manchester."

I walked on a few steps. "Fool!" something seemed to hiss in my ear. "I won't go", I said firmly, increasing my pace. "You must go", said the voice, authoritatively. "If I do I may starve", I argued. "If you don't you will starve", retorted the voice with logical acumen.

In such a state of uncertainty I reached my lodgings. Ascending to my room I locked the door and threw myself on the bed. There I wrestled with the subject till nightfall without arriving at a decision.

In this dilemma I recollected that shortly before I had seen the advertisement of a certain clairvoyante with an unpronounceable Hindû name. This woman, who styled herself the "Seeress of Gondwana", professed to reveal the future through the instrumentality of a magic mirror. Strange tales had often reached me from friends in India concerning the marvellous properties of these mirrors, and I was therefore inclined to give credence, in some small degree at least, to the claims of the woman in question.

It was but the work of a moment or two to find her card in a pile of newspapers on my writing-table. There was the Hindû name in all its unpronounceableness, relieved only by the announcement in a footnote, "All languages spoken". I should at least escape the customary gibberish of the foreign charlatan, then. And so I noted the address of the fortune-teller in my diary, which I had not carried farther than the third week in the new year. Having done so I betook myself to bed with the firm determination to visit the madame on the morrow, and challenge fate to give up the secrets of the misty years beyond.

Shortly after breakfast the next morning I set out for the quarters of the clairvoyante. My route led me through one of the poorer sections of the city. After a brisk walk of half an hour I reached my destination.

The appearance of the place, which was a ramshackle cottage in a narrow and ill-conditioned street, was certainly not calculated to inspire me with much confidence in the powers of the self-styled seeress of Gondwana.

I was not to be dissuaded from my purpose, however, by the unfavorable aspect of the surroundings, and so I doggedly made

my way through a crowd of jeering small boys up a short flight of wooden steps that led to the entrance. I glanced at the tin sign upon the panel of the door to assure myself that I had made no mistake in the location. No; there was the long Hindû name more unpronounceable than ever, it seemed, and underneath it the cheering assurance that the vocabulary of the madame was not confined to her native tongue.

Nerving myself for the approaching ordeal, I pulled the bell resolutely, while my heart thumped like a battering-ram against my ribs. Scarcely had I released my hold upon the knob before the door opened, and I was ushered into a narrow hallway by a young woman in the attire of a housemaid.

I enquired for the madame. She led me into a front room, off from the hall, and bade me be seated while she notified her mistress of my presence.

Left to myself, I took a hasty survey of the room. Evidently fortune-telling, even when accompanied by the seductions of a magic mirror, was not a lucrative occupation in Manchester. There was nothing in the furnishings of the apartment at all suggestive of the business carried on there. A few odd sticks of furniture, half a dozen prim-looking chairs, a rickety table, a thread-bare carpet, a few cheap irrelevant pictures, and a pair of heavy, queerly-figured curtains hanging across the entrance to an inner room, made up the sum-total of the visible possessions of the prophetess.

Just as I had completed this mental inventory of my surroundings, the heavy draperies were pushed aside and the madame herself stood before me.

She was a stockily-built, dark-skinned woman of middle age, unquestionably of oriental origin, with plain but mobile features, and an abundance of glossy-black hair coiled upon the top of her head, where it was held in position by a dull gold pin in the shape of a serpent with its tail in its mouth.

She was of quite graceful carriage for one so bulky, and her long, loose gown of tawny red, fancifully striped with black, lent a becoming dignity to her ponderous figure.

But the distinguishing characteristic of the woman was her eyes, which were large, luminous, and intensely magnetic. A nameless thrill pervaded my entire system as I encountered for the first time the gaze of those star-like orbs, shining out, as they did, from the dark background of the curtains like balls of liquid fire.

As she advanced toward me I made no attempt to rise, but remained spell-bound in my chair, seemingly rooted to the spot.

"What is wanted?" she asked in a low voice that was positively musical in its cadences.

This pertinent inquiry had the effect of bringing me back to a proper realization of my position, and with a half-muttered apology for my apparent incivility, I rose to my feet and in a few brief, business-like words stated the object of visit.

"You wish to consult me regarding your future?" repeated the owner of the wonderful eyes after me, with the same rhythmical intonation, as she pocketed the fee I had proffered her meanwhile. "Very well, then. Step this way, if you please."

With a beating heart I followed my guide behind the all-concealing curtains, and found myself in a little dark chamber, as diverse in character from the one I had just left as could well be conceived.

It was a square room of small dimensions, certainly not over ten feet in breadth. With the exception of a dim circular object in the middle of the floor, and a mantel in one corner on which were crowded a number of curious Hindú idols and a few attractive specimens of the antique *zinaudorie*, or metal work of eastern lands, it was entirely devoid of furniture.

What little light was allowed to enter flickered feebly through the meshes of a gauzy yellowish curtain that hung in thick folds before the window. The four walls, and even the ceiling, were draped with a peculiar purple-tinted stuff, embroidered in gold thread with mystical lotus blossoms, systematically dispersed over the surface of the cloth. Directly above the circular object I have mentioned, at the distance of some six feet from the floor, a bright seven-pointed silver star hung suspended from the ceiling by a slender wire.

ST. GEORGE BEST.

(To be concluded.)

CONVERSATIONS ON OCCULTISM.

STUDENT.—What is the effect of trying to develop the power of seeing in the astral light before a person is initiated?

Sage.—Seeing in the astral light is not done through Manas, but through the senses, and hence has to do entirely with sense-perception removed to a plane different from this, but more illusionary. The final perceiver or judge of perception is in Manas, in the Self; and therefore the final tribunal is clouded by the

astral perception if one is not so far trained or initiated as to know the difference and able to tell the true from the false. Another result is a tendency to dwell on this subtle sense-perception, which at last will cause an atrophy of Manas for the time being. This makes the confusion all the greater, and will delay any possible initiation all the more or forever. Further, such seeing is in the line of phenomena, and adds to the confusion of the Self which is only beginning to understand this life; by attempting the astral another element of disorder is added by more phenomena due to another plane, thus mixing both sorts up. The Ego must find its basis and not be swept off hither and thither. The constant reversion of images and ideas in the astral light, and the pranks of the elementals there, unknown to us as such and only seen in effects, still again add to the confusion. To sum it up, the real danger from which all others flow or follow is in the confusion of the Ego by introducing strange things to it before the time.

Student.— How is one to know when he gets real occult information from the Self within?

Sage.— Intuition must be developed and the matter judged from the true philosophical basis, for if it is contrary to true general rules it is wrong. It has to be known from a deep and profound analysis by which we find out what is from egotism alone and what is not; if it is due to egotism, then it is not from the Spirit and is untrue. The power to know does not come from book-study nor from mere philosophy, but mostly from the actual practice of altruism in deed, word, and thought; for that practice purifies the covers of the soul and permits that light to shine down into the brain-mind. As the brain-mind is the receiver in the waking state, it has to be purified from sense-perception, and the truest way to do this is by combining philosophy with the highest outward and inward virtue.

Student.— Tell me some ways by which intuition is to be developed.

Sage.— First of all by giving it exercise, and second by not using it for purely personal ends. Exercise means that it must be followed through mistakes and bruises until from sincere attempts at use it comes to its own strength. This does not mean that we can do wrong and leave the results, but that after establishing conscience on a right basis by following the golden rule, we give play to the intuition and add to its strength. Inevitably in this at first we will make errors, but soon if we are sincere it will grow brighter and make no mistake. We should add the study of the works of those who in the past have trodden this path and found

out what is the real and what is not. They say the Self is the only reality. The brain must be given larger views of life, as by the study of the doctrine of reïncarnation, since that gives a limitless field to the possibilities in store. We must not only be unselfish, but must do all the duties that Karma has given us, and thus intuition will point out the road of duty and the true path of life.

Student.—Are there any Adepts in America or Europe?

Sage.—Yes, there are and always have been. But they have for the present kept themselves hidden from the public gaze. The real ones have a wide work to do in many departments of life and in preparing certain persons who have a future work to do. Though their influence is wide they are not suspected, and that is the way they want to work for the present. There are some also who are at work with certain individuals in some of the aboriginal tribes in America, as among those are Egos who are to do still more work in another incarnation, and they must be prepared for it now. Nothing is omitted by these Adepts. In Europe it is the same way, each sphere of work being governed by the time and the place.

Student.—What is the meaning of the five-pointed star?

Sage.—It is the symbol of the human being who is not an Adept, but is now on the plane of the animal nature as to his life-thoughts and development inside. Hence it is the symbol of the race. Upside down it means death or symbolizes that. It also means, when upside down, the other or dark side. It is at the same time the cross endowed with the power of mind, that is, man.

Student.—Is there a four-pointed star symbol?

Sage.—Yes. That is the symbol of the next kingdom below man, and pertains to the animals. The right kind of clairvoyant can see both the five- and the four-pointed star. It is all produced by the intersections of the lines or currents of the astral light emanating from the person or being. The four-pointed one means that the being having but it has not as yet developed Manas.

Student.—Has the mere figure of a five-pointed star any power in itself?

Sage.—It has some, but very little. You see it is used by all sorts of people for trademarks and the like, and for the purposes of organizations, yet no result follows. It must be actually used by the mind to be of any force or value. If so used, it carries with it the whole power of the person to whom it may belong.

Student.—Why is the sword so much spoken of in practical Occultism by certain writers?

Sage.—Many indeed of these writers merely repeat what they have read. But there is a reason, just as in warfare the sword has more use for damage than a club. The astral light corresponds to water. If you try to strike in or under water with a club, it will be found that there is but little result, but a sharp knife will cut almost as well under water as out of it. The friction is less. So in the astral light a sword used on that plane has more power to cut than a club has, and an elemental for that reason will be more easily damaged by a sword than by a club or a stone. But all of this relates to things that are of no right value to the true student, and are indulged in only by those who work in dark magic or foolishly by those who do not quite know what they do. It is certain that he who uses the sword or the club will be at last hurt by it. And the lesson to be drawn is that we must seek for the true Self that knows all Occultism and all truth, and has in itself the protecting shield from all dangers. That is what the ancient Sages sought and found, and that is what should be striven after by us.

WRONG POPULAR NOTIONS.

"WHAT are your proofs?" is often asked of the Theosophical student who believes in reïncarnation and Karma, who holds to the existence of the astral body, and who thinks that evolution demands a place in the cosmos for Mahâtmâs (or great souls) as facts and ideals. "If you cannot prove reïncarnation just as you would a fact in a court of law, I will not believe", says one, while another says, "Make such objective demonstrations as science does, and then you may expect me to agree with you". But in truth all these objectors accept as proven in the way they demand for Theosophy many things which on a slight examination are seen to rest as much on theory and metaphysical argument as do any of the doctrines found in Theosophical literature. The axioms of mathematics are unprovable; the very word assumes that they have to be accepted. Being accepted, we go forward and on the basis of their unproved truth demonstrate other and succedent matters. The theories of modern astronomy are taken as true because by their means eclipses are foretold and other great achievements of that science made possible. But many centuries ago quite different theories of the relations and

motions and structure of the heavens allowed the old astronomers to make the same deductions. Let us examine a few words and things.

THE ATOM.

The atom and the molecule are very influential words. They are constantly used by people claiming to follow science, but who indulge in criticisms on the uncertainties of Theosophical speculation. Yet no one ever saw an atom or a molecule. They are accepted as facts by science—just as the spiritually-inclined accept the existence of the invisible soul—yet it is impossible to objectively prove either the one or the other. They are deemed to be proven because they are necessary. But let a Theosophist say that the astral body exists, and Mahâtmâs also, because both are necessary in evolution, and at once a demand arises for "demonstration" by objective proofs.

THE SUN.

The sun is the apparent source of energy, and is confidently supposed by many to be a mass of burning material. No one, however, knows this to be so. No one was ever there, and the whole set of theories regarding the luminary rests on assumptions. Many natural facts are against some of the theories. The great fact that the higher the mountain the more cold it is on top would be one, not wholly accounted for by theories as to radiation. And when we remember the great, the immense, difference between the various scientific estimates of the sun's heat, doubt increases. Seeing that electricity is now so much better known, and that it is apparently all-pervading, the ancient idea that the sun is a center of electrical or magnetic energy which turns into heat as well as other things on reaching here, becomes plausible and throws some spice of illusion into the doctrine that our sun is a mass of burning matter.

Again, the sun is seen as if over the horizon in full view every clear evening, when in fact he has been some minutes down below the line of sight. Refraction partly accounts for this, but none the less is his apparent visibility or position above the horizon an illusion.

THE STARS.

Many of those that are known as fixed stars are immeasurably far away. Sirius is at an immense distance, and has been receding always many thousands of miles each minute. Others are so far off that it takes one hundred thousand years for their light to reach here.

Yet since records began they have all remained apparently in one place and in the same relation to each other. They constitute a vast illusion. They are moving and yet they remain still. We point the telescope at one of our sister planets, and knowing that its light takes fifteen minutes or more to get to us, we must be continually directing the glass to a point in space where the planet is not, and by no possibility can we point to where it actually is. Still, for all this uncertainty, many complicated and definite calculations are based on these observations of mere illusions.

LATITUDE AND LONGITUDE.

These are practically used every hour of the day for the safeguarding of human life and property. But they exist only in the brains of men, for they are not in the sky or on land. They are theoretical divisions made by man, and they are possible only because the sole reality in nature is that which is jeered at by many as the ideal. But if the ancients are said to be the constructors of a great human chart in the Zodiac, the divisions of which have a bearing on the navigation of the great ocean of human evolution, the proud practical man says that you have but shown the ancients to be fanciful, superstitious, grotesque. But they were not so. Doubtless the saying recorded of Jesus about the time when we should see "the sign of the Son of Man in the heavens" will not so far from now be found to have a practical meaning in human life.

The ancient Sage was like the modern captain. The captain takes an observation of the illusionary stars and the blazing sun, thus discovering whether his ship is near or far from land. The Sage observed the Zodiac, and from the manner it and its boats were related to each other he was able to calculate whether the human freight in the boat of human evolution was near a rock or on the free, open sea in its eternal and momentous journey.

SENSATION OF TOUCH.

Every one is accustomed to say that he has touched this or that object on which his fingers may have rested. But this is not so. We do not touch anything; we only perceive and report a sensation which we call touch. If that sensation is due to actual contact between the skin and the object, then the harder we pressed, and thus the nearer we came to the object's surface, the more accurate should be the sensation. In fact, however, if we press hard we dull the sensation and turn it into one of pain for the skin. There is always a space between the skin and the surface dealt

with, just as there is always a space between the molecules of each mass. If two smooth planes be pushed on to each other they will adhere, and the smother they are the more difficult it will be to get them apart. If we could actually touch the hand to any surface so as to cover all of it with a touching surface, we could not withdraw the hand at all. All that we get, then, by what we call touch is the idea produced by the vibration and by that much of contact as is possible in the case.

CONTINUOUS SOLIDITY.

Quite Theosophical is the scientist when he says that "we cannot know anything of the actual nature of matter in itself, but can only know the sensation or the phenomena". The mineral or metal called even the hardest is not solid or continuous in itself. This is now admitted by all scientific men. Even the diamond, "hardest of all", is a mass of moving molecules made up of like moving atoms. Its hardness is only relative. It is simply harder than glass because its atoms are moving at a more rapid rate. In a recent lecture in London Mr. Bell, a scientific light, told how the edge or point of the diamond cuts the glass because the molecules in the diamond move rapidly and get in between the slower ones of the glass and thus cut it. And so it is with all other masses of matter. They are only masses of molecules in different rates of vibration; none of them solid or hard save in a relative sense. Is it not true, then, as so often held by philosophers and so insisted on by those Adepts who gave us information through H. P. Blavatsky that the world we are in is to be properly considered in a metaphysical sense and not as a mere mechanism that can be explained on mechanical principles? And in the face of all the illusions and all the speculations of life and science, why should the Theosophist be asked to make or give any different sort of proofs than those availed of by science in all its investigations? There is no reason.

WILLIAM Q. JUDGE.

THE SPIRIT OF THINGS.

"IDEAS rule the world", quoted one of Those whose influence in the Theosophical Society is not the less felt because its source is unperceived by most members. Yet there are many, even among our own Theosophists, who hold tightly to the notion that

the world is held and even advanced by forms and words. From the ritualism and ceremonies of the Priesthood to the carefully rounded phrases of a Chesterfield there is scarcely a step. Both are equally useless to the development of the real man. The effort of each leads men away from the contemplation of the Spirit to the adoration of matter. Humanity has ever been led away from its freedom and recognition of the eternal principle of Life, to make obeisance to the god of form—and matter! Those in the past who said that all objectivity was Maya or illusion spoke a truth which must vibrate throughout all time, reverberating through the hearts of all who develop to the life of independence and power. For assuredly none can limit the changes in the Great Breath, whose perpetual motions in the unseen world make the varieties in this.

It is worth while to recognize this as a philosophy, and so prevent many mistakes. The world pulls this way and that, seeking her freedom in legislature and habit, oblivious to the fact that it is precisely these things which forge her chains. Belief in the necessity for Custom and Convention, sovereigns and saviours, style and good usage, is really born of the soulless: for these all limit freedom of the Spirit and propose to chain it to one idea. Hence arise disputations, and from them warfares.

Yet even recognizing this, the philosopher will not rebel against them nor seek their immediate destruction. Himself emancipated, in the world though not of it, he will see that the world being held by forms, through them it must be aided and advanced to freedom.

Some will think it is going too far to say that the spirit of evil and stagnation is in form. But it is easy to demonstrate this truth. Every great leader, every genius, has thrown off the yoke of form-slavery, and drawn his principles of action from the free source of things. Though often disregarding and destroying things men have long believed dear and sacred, yet while he lives men follow him and love him; recognizing something of the heavenly power about him, they find strength in his freedom and delight to be in his presence and to know his thoughts. Who has not seen the spirit of life in a child? And there are none among us who upset customs more than children. Buddha, Jesus, and the true religious founders destroyed all forms. Even though we see in them the great originators of present religious forms, it is not because they desired that that should be so, but because their ideas and wisdom were clothed in matter by their followers, who, possessing little recognition of the Spirit, were incapable of draw-

ing life from anything but externals. Poets and painters, musicians, geniuses of all kinds, are noted for their eccentricities, yet no one can doubt that they see deeper into the divinity of things than do the Philistines. Strange as it may seem, it is, after all, the power of *originality* which is indicative of possible progress in any human being. Without this the nature is in darkness, there is no light in it and no creative power.

The Theosophical Society was established on such a basis that should prevent, if possible, its ever being tied by forms. Yet how many there are who want to make it a *respectable* institution—will not help a brother unless he be of the same rank as themselves! How many, indeed, wish that H.P.B. had not had eccentricities, or had not done so much outwardly to vibrate and shock conventional shells; or that fewer uneducated persons were in the ranks and more of those who are book-learned and well placed in Society!

Others are so caught in the web of form that they think it impossible for anyone to possess wisdom or light outside the Society's ranks. Let such know that there are many persons all over the world, outside the T.S., who have caught something of the Spirit of Wisdom just now lighting up the whole earth, and these as well as T.S. members are surely being helped by the Great Brotherhood behind. The T.S. has its own work to do. It was the originator of these thoughts in the West, and through its members they must be given to the world. And if taken up and used by others outside, a part here and a part there, sometimes imperfectly, generally unacknowledged, it is no harm, but always unconsciously an aiding the world. There are no forms here, no priesthood; each one has his own wisdom and should hasten to let the world know of it.

It is not only the Theosophical Society we work for, as a Society merely. This is a great danger to be avoided. It is for the Society only as a useful vehicle of ideas that we labor It will fade and fall to pieces some time—and let us trust it may be destroyed long before it approaches the possibility of becoming a priesthood—but the ideas the world and our race have received through it will live and will have moulded the thought of the people almost without their knowing it. We shall be forgotten, but the thoughts we have passed on will live. Members should recollect they are not building an institution, but only erecting a temporary structure in which a little wisdom has been stored.

Many in the Society are just now used by Those "behind the scenes", to become vehicles of truth. They are intended to hand

it on. Once the brain has opened to the Light only one thing can again close it, that is, the *keeping back of wisdom from others.* Yet many receive knowledge in a flash of intuition, and instead of giving it out at some Branch meeting or to someone who may need it, they keep it hid away to burst it forth later in a carefully-written paper or lecture, so that they may receive credit for their ideas and not have them stolen by others beforehand. Their ideas will then find no ground in which to take root: they should have been given out when received. And in time such persons will, if this habit be kept up, lose the spiritual power they now possess. Moreover, the setting free of ideas in the world at the right moment has a great deal to do with the development of occult powers, however little connection between these two matters there may seem to be. It is pure personality and selfishness that make one hold back and wait until the thoughts can be given out with greater credit to himself.

Madame Blavatsky launched her wisdom into the world without any consideration of herself. Probably her thought was something of this nature: "I know my English is faulty, I know my science is not of the best, but my wisdom is true, and it must be sent forth. Others will steal my ideas and knowledge for their own glorification, but it does not matter, that is their own loss; they are also helping me in my labor."

So it is that work which must be done, and speedily lest we lose the knowledge ere we have pinned it. Let loose the ideas among the people; do not hold them till you can get glory by them. Do not wait until you can understand Sanskrit, can write classical English, have made a name for yourself in the world, before you become a worker. This is all fear of form. To be sure, the better the instrument the better the work, but the means must not be mistaken for the end. The time is short; only a few more years exist for active work. Let the ideas loose in the world at all costs; and no matter at what loss of fame to yourself. After all, on your death-bed you will know that it is the IDEA—spiritual or otherwise—of life that you have had, and your virtue, that are the important things, not how much you have known of other men's thoughts, or how correctly you have dressed.

The Ideas live and rule, not the words that clothed them nor the imagery used for their expression. And it is well known that he who thus impersonally acts comes more and more directly in relationship with the Brotherhood of Light.

CLAUDE FALLS WRIGHT.

ON THE SCREEN OF TIME.

> The whole phantasmagoria is only a picture thrown up against the Screen of Time by the mighty magic of Prakriti (Nature).[1]

THE various portions of the world-screen portray the Theosophical movement as proceeding with unchecked, even increased, activity. As in the course of every river, yes, even to the smallest rivulet, impediments arise, deterrents temporarily fill the bed or swerve the course, so in this movement many a change occurs.

Yet there is always readjustment, and, with that, the increased momentum observable when a pent-up force frees itself and breaks away, carrying with it the *débris* which it scatters and dissolves. There is a change, and yet no change. The goal is ever the same, for in the great course of evolution

> Even the weariest river
> Winds somewhere safe to sea.

But what the laws of motion do for the streams, the laws of mind must do for thoughtful man, for man earnestly applying himself to the study of Law with Nature and her eloquent analogies for guide. Such men readjust their course with care. Not the triumph over obstacles, not the elate sense of power evolved, of a strong, free, onward progress, is suffered to deflect their course or to swerve the calm mind from its outlook over men and things. The impediments, whether they arose from circumstance or from fellow-men, are viewed as teachers, not as foes, once they are removed, once their restraint or their opposition is removed. Karmic agencies all of them, none can impede the course unless by our own concurrence or submission. All, if we ourselves pursue unaltered the path of inaction in action to the Unknown Sea, all have the rather assisted by aiding in the development of latent powers of persistence, of resistance to the invasion of foreign motive, of warring elements whose accumulation would turn our course. An opponent is foe or evolver, as you take him. By the might of that newly-developed power the river takes again to its strong arms the now disintegrated opposition, no more an obstacle but an element of affluence, parts necessary to the trinity of earth and air and water: it takes them into its

[1] *Letters that have helped me*, p. 29.

resistless sweep and all are at one again, all flow on toward the ideal Unity. In that ideal our present union consists; it is this unity of motive which makes the strength of a movement such as ours. Thus may man learn again from Nature. She teaches that great rivers rarely raise their own impediments. Such are more difficult of removal. Let us suffer without complaint—but with instant resistance—the choking of our stream by *dèbris* thrown from opposing shores, but—— let us not raise our own obstacles!

How often the Friend now invisible to most eyes lamented the tendency of "the Theosophists to soil—like the cuckoo—their own nest". In the first letter addressed to me by our beloved Madame Blavatsky she wrote as above, and then expressed a fear which to her was hydra-headed, the only fear that ever had power to daunt that lion heart, the fear that, like Frankenstein, she had created a monster which might rend her and mankind. So the obstacles threaten at times to turn the river into a devastating monster. Let it keep to its own bed; let it cease to war with the obstacles in the very first moment of their removal; let the common aim be resumed; and the hope of H. P. Blavatsky, her faith and not her fear, shall be justified.

London Headquarters has had a visitor of interest in an English gentleman from Tibet. Originally a botanist, he had journeyed to the "Unknown Land" and studied Buddhism with the idea, at first, that it would help him in his travels. He was soon seriously interested, and finally became a Buddhist and later on a lama, passing through the usual severe ordeals. During his present visit to London he lectured at the T.S. Headquarters, as well as before other Societies, before returning to Tibet, where he has now gone. The most satisfactory point of all that he said was, to Theosophists, his statement that the Mahâtmâs are known to exist and are fully believed in throughout Tibet and the Buddhist orders there, although They are not generally seen, but work through other persons (a few). He also told of some curious practices of exoteric Lamaïsm. When persons commit adultery they are killed and their skulls tied together; this is supposed to detain them in Kâma Lôka, united in the presence of their sin. A species of drum is made of the skulls, every tap upon which is supposed to give the delinquents a thump to be felt even in the place of shades. At a yearly festival called the "Butter Festival" these skulls are sometimes (in a moment of priestly mercy) burnt, which is supposed to release the astral

bodies of the sinners from kâma-lôkic torment. One such human drum has been presented to Brother George Mead. I understand that he means to burn it without waiting for the Butter Festival. In fact, I suspect that Brother Mead has moments of mercy weekly, even daily: he does not wait for a stated yearly softening of the heart. Another human curio is a rosary made of round bits from the tops of human skulls, taken from the part where the soul is said to pass out at death. This will also enkindle the flames of our brother's pity. It is not clear what constitutes the "adultery" thus punished, in the view of these Tibetan lamas, as it was also said that a woman might have as many as five husbands. Another custom. Tithes are paid to the lamas as a religious observance, and these they scrupulously exact. If anyone fails to pay tithes, the delinquent is hypnotized by the lamas, when he goes about quite cheerfully but starves himself to death by their suggestion! One would like to know whether this priesthood of exoteric Buddhism is a "red" or a "yellow cap" tribe. They would appear to belong to the class of lamas mentioned by Prince Henry of Orleans in his book on Tibet, whose frontiers he successfully passed. Curios of brass and silver were also brought by the visitor and generously donated to be sold for the benefit of the T.S. Créche. A silver prayer-wheel and rosary covered with hammered ornamentation, Tibetan texts and designs, and also set with turquoises, and a fragile chatelaine of silver hung with small toilet accessories, were the prettiest objectivities from the far and fascinating land.

The reported discovery of a new gas said to be allied to nitrogen, as announced at the Oxford meeting of the British Association, recalls the facts given in the *Secret Doctrine* on gases as yet unknown, which are the missing links of chemistry and alchemy. One of these, spoken of as paranitrogenic or nitrozonic, would appear to correspond to the "new" gas of modern pioneers, or rediscoverers, as we prefer to call them.

Another fulfilment of statements by the author of the *Secret Doctrine* is found in a paper on original research, the "Physical Researches on Nervous Matter", said to be by Richardson and published in the *Asclepiad*, II, No. 41. The author says that "great mistake" has been made and concealed by "one false observation". Anatomists supposed that "the brain and its elongations in the shape of nerves were absolutely solid substances, and although at one time it was thought that in the nervous fiber there was a fluid called specifically the nervous fluid . . .

and although the tubular character of the nerve has been exhibited by microscopists, with mistakes of observation owing to the circumstance that *post-mortem* changes have sometimes been taken as natural conditions, the grandest of errors has remained, that of looking upon the nervous matter as solid. The brain after death looks solid——". The author then proceeds to state, as his "first subject", the theory that the nervous matter is not solid during life, but is mobile. "It is not like a wire, as a conductor of vibration, but is rather like a column of mercury, movable by expansion and vibration of particle on particle, *particles collected in centers, and in a certain sense distinct*, yet all in communication by means of the connecting lines which rise from the expanses in the organs of sense and from the other surfaces." The paper concludes with various tests by oxidization, combustion in oxygen, and so forth, but I would call attention to the lines italicized by me above as finely descriptive of a condition of interior substance whose *ensemble* may stand as the astral or nervous body, moulded, in part, into the shape of the body which contains it, yet having, in most men and women, no specific form of its own; a carrier of "*Life*". H. P. B. always said that solidification of the brain after death rendered observation of the astral (or nervous) passages and "airs" impossible. Some of the most pregnant facts of practical occultism are based upon this truth. Have the microscopists tried the effect of the Tesla electric current upon the brain as soon after death as possible? Here is a hint to our scientific friends, for could the mobility of "coagulated" nervous matter be even partially restored under electric action, yet another portal to the unknown might be unlocked in part. To the pure clairvoyant power only is complete observation of the normal and fohatic action of nervous matter possible, yet even partial observation is a crutch to halting minds which, like Thomas, must touch objective fact. Nor is this an unnatural need. It is one wholly natural, for it has its root in the stubborn illusion of the physical senses. Its yoke is felt by all in one or another form, and that is one reason why, in these days when it seems to be the paltry fashion to touch upon the faults of the illustrious dead, and when even some trusted friends have been lured to *post-mortem* dissection of H. P. B. and to claims that those of her utterances or testimonies which disagree from their personal views were false or were the subjects of her unrecorded and unobserved repentance, I would revert to that larger method common to seekers after unity in all ages. I would by synthetic deduction from her wonderful insight, her prophetic vigor, her unfailing humanitarian service, prove the

upward *tendency* of her being, and would suggest that *post-mortem* observers of her character, as objectively crystalised in their own minds, may have been blinded by the new and rigorous conditions. The spiritual eye sees all things by its own light shed upon them. So with the eye of the mind; so, indeed, said H.P.B., with the physical eye, which in fact emits an energy by which it sees, though modern science knows naught of this. Emerson said: "Greatness is always in a *tendency*, not in an action. It is for us to believe in the rule, not in the exception. The noble are thus known from the ignoble." H.P.B. *tended* ever towards a brighter light. She, whose spiritual beneficiaries and dependents with coldly self-righteous sighs deplore here and there a fault, a spot, (a solar spot, it may be, to eyes of faith), saw the blackest sins, crimes even, as she now sees paltry infidelities or the ingratitude of microscopic analysts—with a heart of largest pardon. Pardon, do I say? Ye gods; what homeric laughter must now be hers, who was wont to laugh as with that other Sphinx, great Nature! Ah, friends; it were easy to touch apparent lapses of character and action, yet let us rather endeavor to rival her in charity, in the largeness of her silence. Somewhat she has, perhaps, to pardon in us all. We are too prone to forget that "Self-knowledge is of loving deeds the child". And that other watchword left by her: "Inaction in a deed of mercy becomes an action in a deadly sin". In the name of her infinite pardon give the lie to those who bid us look unmoved on another's pain; "tell them their tongue is false". The Law brings pain; be it ours to heal that pain, and, like little children, to love one another. Now that Love is not emotion. It is unmoved Compassion, itself the mover of worlds. Its herald here below is to leave the *awards* of action or inaction *to the Law*, as does the living Lodge, while **we work for, with, in, and through one another.**

JULIUS.

LITERARY NOTES.

MERCURY, the Children's Theosophical Monthly, is very good in its October issue, especially in "The Fairy and the Giant" and the Rev. W. E. Copeland's "Catechism for Children". Yet to eat no meat and to "love nothing" are not Theosophical injunctions.

A THEOSOPHICAL VIEW OF SPIRITUALISM is an eight-page pamflet issued from the Pacific Coast Headquarters. It has ability, but is heavy, much too general in treatment, has not enough of specific illustration, adds little or nothing to thought already published, and can hardly be serviceable for general circulation.—[A.F.]

THE OPEN COURT has an excellent short story entitled "Karma", which excellently illustrates the doctrine, the scene being laid in India. It has been copied by daily newspapers. This all shows the hold the noble philosophy is gaining here, while in India missionaries are striving to convert the ignorant to Christianity of various sects.

THE NORTHERN THEOSOPHIST for October has another of those marvelously sensible and vigorous outpourings which make the "Editor's Remarks" so unique in Theosophical literature. Their manly tone, utter freedom from fantasy or nonsense, intense perception of reality and practicalness, are delightful. There is something very fine in an English character of this particular type, and its exhibition in the T.S. arouses the exhilaration felt by Churchmen when Arnold of Rugby, Kingsley, and their school appeared on the scene.—[A. F.]

THE LAMP, the little monthly published by the Toronto T. S. and 5000 copies of which are each month distributed, is an astonishing case of Branch enterprise, and the October number is filled with instructive matter. The International Sunday School Lessons, the apt quotations of pithy sentences from many quarters, the stress put upon right living as the test of character, the Branch discussions of Bible texts under Theosophical light, the beautiful spirit of charity and earnestness pervading it, all are noble features of this singularly excellent periodical. Subscription is but 25 cents a year, and may be sent to the Editor at 365 Spadina avenue.—[A. F.]

THE JAGAT GURU'S LECTURE at Madura, India, in March is sent on from Adyar. This guru is called "His Holiness" by the *Madras Mail*. In the lecture he said the chela should be more devoted to his guru than to God even, because the guru can protect him from the anger of God whereas God cannot protect him from the anger of the guru. Some of the lecture is good, particularly the illustrations, but certainly students in the West will not accept the above theory that the guru is more powerful than God. It is becoming more plain every day that the older teaching of the Upanishads showing the Self of each to be the true Guru guide and protector is best for the West, and that the India of to-day is not the spiritual guide of the West.

"SOME MODERN FAILINGS" is a reprint by the T.P.S. of two striking articles in *Lucifer* signed by a Chinese name, Che-Yew-Tsäng, and with a Chinese quality faithfully kept up. These articles were so admirable and so sought after that they are now issued as a pamflet. The writer has drunk deeply of the spirit, the ideas, and even the phraseology of Jasper Niemand, unconsciously displaying the very tones of that distinguished Theosophist. There is the same intense devotion to duty, the same exuberant loyalty to leaders, the same heartiness of service. The doctrine (p. 19) that distaste for the fault of another excites the same fault in oneself may seem to clear minds a little fantastic, but it is a small demerit compared with the great worth of the articles. (Orderable through PATH, 10 cents.)—[A. F.]

THEOSOPHICAL SIFTINGS, Vol. VII, No. 9, has two papers. "Plethora", by Dr. R. C. Fisher, excellently well expounds the matter of food as to quantity, quality, and effects, advocating a vegetable diet and a rational system of medicament for disease. It is published at the special request of the Countess Wachtmeister. "Freewill and Karma", by Wm. Kingsland, is a reprint from *Lucifer*, and is a noble and beautiful paper, of singular spiritual apprehension, inspiring and strengthening. This is especially true of the last two pages. There is one drawback,—the representing our individual consciousness as the aggregate of the consciousness of the physical cells of our body, and the Supreme Spirit as the aggregate of our individual Egos (page 15). Fortunately the following passages swamp such materialistic teaching.—[A.F.]

SEPTEMBER THEOSOPHIST. "Old Diary Leaves XXX" completes the First Series, carrying the history up to the point of the actual embarkation for India of the Founders, December 18, 1878. Col. Olcott's imitation of a medium and H. P. B.'s delight at its success upon a Spiritualist are brilliantly described, the passing project of merging the T.S. in the Masonic body is touched on, though nothing is said of what would then have become of the female Founder; a singular phenomenon by H. P. B. is recorded – the production of a large

number of visiting cards of friends, of every variety and style, all in a pack of playing cards and vanishing as these were shuffled; accounts are given of her remarkable talent for drawing, of her naturalization as an American citizen, of her foretelling the arrival of letters and reading the contents before they were opened, of the final preparations for sailing, and of the actual embarkment. Col. Olcott secured in a phonograph speeches from twenty persons and has preserved the tin-foil sheets in Adyar. What would not one give to thus hear H. P. B.'s voice again! Dr. du Prel's "Clairvoyance" continues to be one of the most delightful articles ever given in the *Theosophist*; "An Ancient Egyptian Heretical Pharaoh" is a most interesting and singular bit of history; "Black Domino", a spook story, is ingenious but not good in style of execution; Mr. Walter R. Old's "Zoroastrianism" shows careful and excellent work; "Told by a Typewriter" would be very curious if a fact, which a footnote says it is not. The reviews are of most extraordinary brevity and of most ordinary merit.—[A. F.]

Sphinx Lucifer drops the effigy of Lucifer and appears with title-page severely plain and in pale blue. Who would have suspected that H. P. B. could so soon become a memory? First the effigy she selected was discarded for another; now even that disappears, and the very name "Lucifer" is editorially lamented as "rash and ill-advised", one apologized for up to the present issue which rids itself of both apology and effigy. The parting from the latter is said to be "with regret", but perhaps if the regret had been keener the parting might have been avoided. Assurance is given that the name is to be retained, and the cover still bears the words "Founded by H. P. Blavatsky", and yet in times so strangely changeful faith cannot wholly dislodge apprehension. Very significant intimation is made that the author of *Light on the Path* is veering towards reconciliation and towards a return to that Path. The fatted calf and the ring, even the best robe, seem to be ready, and, as if still further to soothe the prodigal, the "chamatargy of tea-cups" is referred to with great fondness, a phrase so captivating that it is three times used. Perhaps the T. P. S. may contribute to these blandishments by issuing a new edition of *Light on the Path*. "Tibetan Tea-bugs" is the first of a series of articles by H. P. B., prepared for the *Theosophist* in '79 but never published. "The Real and the Unreal" is a fine paper, as is also "The Ethics of Study", and "The Book of the Astral Will", after some interesting remarks, begins a translation of the famous *Popol Vuh*.

MIRROR OF THE MOVEMENT.

AMERICA.

Salt Lake T.S. is holding public and private Sunday meetings alternately, average attendance at former being fifty.

Macon T.S., Macon, Ga., has hired a hall for the exclusive use of the Branch, and its good effect on the meetings is already apparent.

The Librarian of the Sioux City (Iowa) Public Library says that no other books in the Library are so much called for as Theosophical ones.

The Rev. J. J. Lasier, Rector of St. Paul's Church, Savannah, preached a sermon on October 14th in which Reincarnation was strongly maintained as solving the problems of life.

The printing of Branch syllabi is a growing practice and most salutary. Annie Besant T.S. has just printed a singularly handsome one, and Kansas City T.S. one neat and effective.

On the 8th of October H. A. Freeman lectured on "Theosophy in Small Things" at the White Lotus Center, 325 East Houston street. Meetings are held regularly on Friday evenings.

Aryan T.S. had Sunday evening lectures in October: "Theosophy and Spiritualism", William Q. Judge; "The Story of Osiris", Harry S. Budd; "Theosophical Musings", H. Alfred Freeman; "Theosophy and Art", Wm. Main.

SHILA T.S., Chicago, Ill, was chartered on September 26th with six charter-members, and is the 96th Branch on the American roll. The President is Mrs. Henrietta Hadley, and the Secretary Mrs. Harriet L. North, 1520 W. Monroe street.

"H.P.B." T.S. had Sunday evening lectures in October: "Gardens and Graveyards", H. T. Patterson; "In the Beginning", Miss K. Hillard; "The Theosophy of the 'Children of the Sun'", John M. Pryse; "Infidelity", Alexander Fullerton.

BROOKLYN T.S. had Sunday evening lectures in October: "The Theosophy of the 'Children of the Sun'", John M. Pryse; "Materialism", Alex. Fullerton; "Theosophy and Spiritualism", William Q. Judge; "The History of a World", Jos. H. Fussell.

PUT-IN-BAY, OHIO, received on Sep. 29th a visit and lecture from Mrs. Edith Lockwood of Cincinnati. This was by request, and the request was quite justified by the very interesting exposition of Theosophy it produced, and of which the press spoke enthusiastically.

REV. A. ORUDORFF, a Presbyterian minister in New Paris, Ohio, has preached an expository sermon on Theosophy, showing, if correctly reported by the press, the reasonableness and beauty of many of its doctrines. Now if every minister of each denomination would do likewise, more would be accomplished for unity than by centuries of the Evangelical Alliance.

DÂNA T.S., Sioux City, Iowa, gave seven days' work at the late Inter-State Fair, distributed tracts to over 1300 people, programs of the present year's plans to nearly as many, sold many books and answered many inquiries. An opportunity to know something of Theosophy was thus placed before thousands. The Branch has now a free Theosophical Reading-room, open daily.

NEW LOTUS CIRCLES. Some of these have been started at Tacoma, Wash., Portland, Ore., and Columbus, Ohio. The Tacoma Circle hired an organ so as to have music. Meetings are held every Sunday morning. These Lotus Circles are the result of the trip of the New York delegates to Convention, as Mrs. Cape of New York endeavored to excite interest in the subject at all stopping-places on the way home.

COLUMBUS T.S. has been the recipient of a unique and valuable offering from one of its members, Dr. Harriet L. Henderson, 801 Oak street. She has built an extension to her house and appropriately fitted it up as Branch Meeting-room and Library, thus ensuring convenience and comfort. If every Theosophist was as determined to secure a home for his Branch as for himself, results would soon be felt. The foto of the Columbus quarters is most attractive.

THE CINCINNATI T.S. held its first regular meeting of the season in its new and central rooms on Tuesday evening, October 16th. Dr. J. D. Buck delivered an exceedingly interesting address on "Ancient Beliefs and Modern Thought". An audience of one hundred and eighty-four was considered as an index of the interest in this vicinity. A number of questions were asked of a nature which indicated the earnestness of the inquirers. Twenty-five names were handed in to the Secretary as a nucleus for the *Secret Doctrine* Class. Everyone seemed pleased with the new headquarters, their attractive appearance and increased library room coming in for a share of praise.

THE WORLD INTERVIEW upon the Fifth and Sixth Races has aroused a good deal of interest, although some members have thought it improbable that the editor of the PATH should have said the new race might be gigantic, have two spinal columns and a third eye. Well, he said just that in response to questions put by the reporter, who dressed it up to suit himself. The article was absurdly illustrated, but was reprinted in papers all over the country. Truthful replies being made, one is not responsible for the absurdities of others; and interest is shown to have been aroused or prominent papers would not have reprinted. 'Tis better to be mentioned as a Society than to remain in respectable obscurity, while at the same time sensation should never be our motive.

BURCHAM HARDING continues working in the New England States. At Lowell lectures were given, and the Center commenced its winter sessions. On September 27th he addressed the Newton Highlands Club on "Reincarnation". Two lectures were given at Providence, R.I., and increased activity added to the Branch work. Lectures at Fall River, Mass., resulted in a center for study being inaugurated. On October 4th and 5th he lectured at New Bedford, Mass., which was started as a Center in June last. Working at New Britain, Conn., several new members have joined that always-active Branch. Meriden, Conn., was visited and Theosophy brought prominently before the public through the local newspapers. The class formed last spring is doing excellent work. At Hartford, Conn., lectures in Unity Hall were well attended, and a new class organized. The "pralaya" of that prettily-situated city seems in a fair way to be removed.

IN CHICAGO the fall work has commenced with great promise. A new Branch has been formed, called the West Chicago Branch. It occupies a pleasant room in a central business location on the west-side, where classes, meetings, and lectures are held every week. It is an active center in a wide field. The Englewood Branch has taken an important step forward in securing a room in a public building for its meetings and lectures. Four new classes have been started at Headquarters. The *Secret Doctrine* class meets once in two weeks. The H.P.B. Training-class for Theosophical speakers was organized under the direction and tuition of Mrs. Charlotte E. Robertson. Two classes for beginners, one in the afternoon for ladies, and one in the evening, study the *Ocean of Theosophy*. During the past two months the following lectures on Theosophy have been given: "What is the Soul?", Mr. Harry Steele Budd (by invitation); "The First Object of the T.S.", Miss Pauline G. Kelly; "When Doctors Disagree" and "Lessons of the Soul", Miss Eva T. Gates; "The Mystery of Initiation" and "Spiritual Growth", Miss Leoline Leonard; "The Object of Life", Mr. G. M. Willis; "Evolution", Mr. Wm. E. Puffer; and "A Forgotten Truth", Mr. R. D. A. Wade.

WILLIAM Q. JUDGE went to Boston on September 30th, lecturing and visiting Branches. October 1st he visited and spoke to the Center at Lynn, and lectured to the Somerville T.S. on the 3d at the house of Mrs. Slocom. October 4th there was a full meeting at the Boston Headquarters, when the lecture was on "The Theosophical Society and the Opportunity". Mr. Judge then returned to New York. On October 14th he lectured again in Boston at the Hollis Street Theater on "Ghosts, Apparitions, and Spirits" to a fair audience. A good deal of attention was paid to this by the newspapers before and after. The *Transcript* had an editorial. On the 15th Portland, Me., was visited and work done with the Branch there. October 17th Mr. Judge lectured again at Union Hall in Somerville on "Karma and Reincarnation", and on the 18th at Cambridge on "H.P.B. and her Teachings" in the afternoon, going from there to the Malden Branch in the evening. Providence was reached on the 19th, and a lecture on Theosophy given in the Museum Hall to a full audience, followed by a meeting with the Branch afterwards until 11 p.m., when Mr. Judge returned to New York. The New England work is in good order, and the great number of earnest members centered in and about Boston gives assurance of good for the future.

PACIFIC COAST ITEMS.

THE TATHAGATA T.S., San Ardo, Monterey Co., Calif., was chartered on September 26th with five charter-members, and ranks 95th on the American roll. The President is Mr. John Charles Hadley, and the Secretary is Mr. Louis R. Nougaret.

SEATTLE T.S. had Sunday lectures in October: "Kama Loka, Devachan, and Nirvana", A. C. Thees; "Thought-transference, Hypnotism, and Magnetism", Frank I. Blodgett; "Darwinism and Theosophy", George Sheffield; "Moving, Rocking, and Talking Stones", Mrs. Anna L. Blodgett.

AURORA T.S., Oakland, Calif., has established a Headquarters and a free library at Hamilton Hall, 775 13th street, which will be open daily except Sunday from 2 to 5 p.m. On Sunday at 2:30 p.m. is the Children's Hour; at 12:15 is a meeting religious and ethical for the study of Eastern religious literature;

at 7:45 is a free public lecture on some Theosophical topic. On Friday at 3 is a class for the study of the *Secret Doctrine*; and at 8 on the first and third Fridays of each month informal Branch meetings are held, open to the public.

SOLAR BRANCH, located at Shelton, Wash., received a visit and lecture from Dr. Griffiths Sept. 18th and 19th. An informal reception was given on his arrival, after which the Branch meeting was held, when Branch proceedings and study were discussed and adopted. Upon the next evening a general lecture on Theosophy and the T.S. was given before an attentive audience, followed by questions and answers. Other meetings were held. A class had been formed by several Branch members who could not conscientiously send their children to orthodox Sunday-schools. The Lotus Circle was explained by the lecturer, and the Shelton Lotus Circle will no doubt be the second formed in the Northwest. At Olympia lectures were given Sept. 21st and 23d, also a public quiz Sept. 22d. At a special Branch meeting a systematic line of work and study was adopted, and prospects seem brighter that the old Karma of Olympia Branch is disappearing. Sept. 24th at Centralia, Wash., the lecture given was upon "The Principal Features of Theosophy". The week from Sept. 25th to 30th was spent in Portland, Oregon. A lecture on Brotherhood was given Sept 26th, and in Arion Hall, Sept 30th, before a large audience, "Theosophy and Heredity" was the subject presented. Branch and other work filled out the week. During his trip to the Northwest Dr. Griffiths visited ten cities, gave seventeen public lectures, and attended nineteen Branch and other meetings. At Oakland, Calif., Sunday, Oct. 7th, a lecture on Brotherhood was given to a full house.

FOREIGN.

MR. PETER D'ABREW returned to Ceylon after his visit to Europe, in which he created much interest in the English public concerning the cause of education of girls in Ceylon. This was especially the case with his address to the ladies of the Pioneer Club, and favorable notices of his work were made by many English papers. During his stay in England he was elected a fellow of the Imperial Institute. The work of Mrs. Higgins, Dr. English and family, and Mr. D'Abrew still goes on independently in the Cinnamon Gardens, and a new center has been formed in Colombo which will accomplish much. A league is to be formed to extend the work of the School and to collect funds to build and endow the proposed college.

THE WORK IN HONOLULU goes steadily on and with most gratifying results. Two lectures have been given each week, one public, the other in private parlors. In addition a class for the study of the *Key to Theosophy* has met every Wednesday evening at Headquarters. The following lectures have been given: Sept. 4th, "Sevenfold Nature of Man"; Sept. 7th, "Universal Brotherhood"; Sept. 11th, "Rounds and Races"; Sept. 14th, "Objections to Reincarnation Considered"; Sept. 18th, the parlor talk being transferred to the hall in response to numerous requests for further instruction, it was decided to give a series of addresses on consecutive themes, to be followed by questions from the audience; and on this occasion the subject chosen was "Fundamental Teachings of Theosophy". Thirty persons attended this open class. Much interest was shown in the matter presented, and the questioning was animated and markedly intelligent. Sept. 21st a large audience assembled to hear a lecture on "Mme. Blavatsky and the Adepts"; Sept. 25th, not less than forty persons attended the open class, which was addressed on "The Transformations of Life". The subject for Sept. 28th was "Karma".

FINANCIAL STRESS AT HEADQUARTERS.

The Treasurer's Report to the April Convention showed a surplus in the General Fund of $2,432.79, and in the Lectureship Fund of $513.69. So large, however, were the outlays ordered by Convention for expenses of delegates to Judicial Committee at London, etc., that this surplus, together with income since April ($1,784.30), is nearly exhausted. On October 1st the surplus on hand was but $619.99, and when the excess of expenses over receipts in October is deducted, and then the $444.50 for semi-annual rent payable in November, this sum will evidently not sustain the office through the month of November.

As has been often explained, our very small charges for dues and fees are entirely inadequate to cover expenses. But for spontaneous gifts and the funds raised by Mr. Harter's scheme and the White Lotus Day offerings, we could not go on. The exhaustion of the surplus and the non-receipt of yearly dues before January 1st leave us without resources. I therefore make a very earnest appeal to each member of the Section for such help as he can give, asking that his donation be sent direct to the General Secretary.

The Lectureship Fund has received since April $259.95 and expended $569.76. We had on hand but $203.88 upon October 1st. The support of our Lecturer, Mr. Claude Falls Wright, rests upon this Fund, as also such of his railway fares as are not borne by Branches. At times the Fund is obliged to contribute to the fares of another helper in the Lecture field, and I must apply to it myself for assistance towards the visitation among Branches and lecturing tour which I purpose this autumn. The peculiarly important conditions of the present epoch make special efforts in work most obligatory. For this fund too I ask the liberal help of zealous Theosophists. Without it our program must be abandoned. With it that program may be indefinitely enlarged.

WILLIAM Q. JUDGE, *General Secretary.*

CONCERNING THE ORIENTAL DEPARTMENT PAPERS.

Hitherto the Oriental Department Papers have been sent free to each member of the American Section in good standing, but the great expense incurred in securing, printing, and mailing these papers, coupled with the fact that some of the recipients do not really value them and make no adequate use of them, suggests that it would not only be more just but more wise to restrict the circulation to such as actually contribute towards the expense. They now cost $500 a year. As has been several times explained, about one-half the annual dues of $1.00 are returned to members in documents. A small subscription rate, say fifty cents a year, could easily be paid by all those who really desire to receive the Oriental Department Papers, and we would thus be saved the printing of a needlessly large edition and also receive an important contribution towards covering expenses. In that case the Papers would only be sent to those who subscribe, a copy going free to each Branch in good standing. I therefore submitted to the Executive Committee the following resolution, and received on August 23d their unanimous approval thereof:

Resolved, That in the opinion of the Executive Committee the Annual Convention of next April should be invited to direct that the Oriental Department Papers, hitherto sent free to each member of the Section, should be hereafter supplied only to such members as subscribe fifty cents per year thereto, one copy being sent free to each Branch.

I make announcement of the above in order that members of the Section may have opportunity between now and the Convention to form their opinion, and also that the representatives of Branches may come to the Convention prepared to act thereon.

WILLIAM Q. JUDGE,
General Secretary.

SUPPORT OF THE T. S.

"Business" is languishing: collections have fallen to almost next to nothing, yet there are a few new names to report, and a small remittance to make since last report two months ago.

New subscribers in the 25 cent per month Class:—J.C.S., G.L.H., H.W.S. Total, per year, $9.00.

New subscribers in the 10 cents per month Class:—R.P.

Occasional:—R.P.

Collections since last report, $26.45. Remitted herewith.

51 Huffman ave., Dayton, O. G.E.H.

October 15, 1894.

Received, October 17, 1894, Twenty-six dollars and forty-five cents from Geo. E. Harter, being collections since remittance of August 17th.

WILLIAM Q. JUDGE, *General Secretary.*

"The evolution of conscious life out of inert material is the aim of Nature."

OM.